

A P R O P E R
R E P L Y

To the AUTHOR of

A Letter to Dr. CODEX,

U P O N

The Subject of his Modest Instruction
to the CROWN.

W H E R E I N

The REVEREND DOCTOR is vindicated from
the *vile Aspersions* laid upon him in that
Pamphlet, and the whole *answer'd, Paragraph*
by *Paragraph*.

In a Letter to a Reverend Lawyer.

The SECOND EDITION.

Detur Dignissimo.

L O N D O N,

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7-15-11

to the Editor of

the New York Times

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 14th inst.

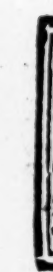
in relation to the matter of the proposed amendment to the Constitution of the State of New York.

I am sorry to hear that you are dissatisfied with the result of the vote.

I am, however, confident that the people of the State have acted wisely.

I am, Sir, very respectfully,
Your obedient servant,
J. B. Thompson

Secretary of the State



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himself *Liberties* on this *Subject*, beyond the decent *Bounds* of *private Animadversion*.

But I cannot imagine the *Meaning* of your *Ridiculous Allusion* in charging your *DR. CODEX* (as you are pleased to call him) with being *privileged* beyond other *Men*, and with *appealing* to the *Populace*.

Now I would ask you plainly, whether or no you are *positive* that he ever sent those *Lines*, which were *inserted* in the *DAILY JOURNAL*; or *suppose* he did, whether or no he had any other *Intent* or *Meaning* than just to *publish* this *DR. BURNET's* remarkable *Passage*, but *merely* to be taken *Notice* of.

Now I am of *Opinion*, that had *DR. CODEX* intended any Thing more, as he is *frequent* at C—T, and likewise D—N of his M—TY'S CHAPPEL, he could have taken a much *better Opportunity* of *discoursing* the K—G upon this *Subject* in *private*; than to communicate his *Thoughts* in a *publick News-Paper*.

It stands neither to *Reason* nor *common Sense*, that the K—G should ever know the *Intent* or *Meaning* of his *advertising* such a Thing in a *public News-Paper*, or be ever the more able to
take

take any manner of Direction or Hints from thence.

And likewise when the REVEREND DR. at the same Time *knows*, that he might have had good *Opportunities* of discoursing with his ROYAL PERSON himself, by Word of Mouth; I am very certain he could never think a *publick Advertisement* could ever prevail with ROYALTY. But to proceed. Who but your own dear self, MOST REVEREND LAWYER, or one of your own *Class*; would turn *Ecclesiastical Remarks* into RAILLERY?

Think you now, that as you *prate* at the Bar, and with your NONSENSICAL JARGON *baffle* your ignorant WITNESSES, that you are so much a *Tongue-Pad* as to frighten all the *World* besides, so that they can't *answer* you.

If so, On my *Conscience* I think you have most *deservedly earn'd* the B—K from them all; and may do, as one of your FRATERNITY have lately done, quit the LAW for a good *Living*.

Or otherwise perhaps you *write* for a *vacant Place* belonging to the LAW, whenever it shall so befall.

But to proceed.

B 2

You

You say that *none* but DR. CODEX could possibly consider this as a *remarkable Paragraph*. On the contrary, I affirm, that it is a *remarkable Paragraph*, and worthy of *Notice*.

For, I think, the QUEEN'S *pious Care* in *disposing* of BISHOPRICKS cannot be too *sufficiently commended*. And although LORD SIDNEY was *pre-engaged* in recommending a PERSON who lay under an *ill Fame*, yet his *Obedience* to her *Majesty* afterwards, plainly shewed, that what he did was more out of *Persuasion*, than to serve any *private Views*, or *Interests*. And it likewise plainly shew'd both *Justice* and *Impartiality* on the QUEEN'S Side, to order *six Irish Bishops*, whom SHE named in her *Letter* to LORD SIDNEY, to *enquire* into the *Character* of that *Prelate*.

Now, in short, my *Sentiments* are these: I should think it much better, if the K— would be pleased (whenever a *vacant Bishoprick* should happen) to point out proper BISHOPS to consult together in *Council*, who should fill up the then *vacant See*, or what if all the *six and twenty ENGLISH BISHOPS* were to meet together in COUNCIL about it.

I cannot think how there could be any *Partiality* at all in that.

Nay,

Nay, as I said before, I think they are the properest *Persons*, and ought to have it as a *Prerogative*.

For if they can be *trusted* with *temporal Matters* in the P——T H——SE, and are so well known to be truly *affected* and *interested* in this present *happy Establishment* of his *Majesty* upon the *Throne*.

Why cannot they as well be *trusted* with *spiritual Matters*, which lie more *immediate* under their *Concern*?

Therefore I think it is an *Example* very proper to be *imitated* by all CHRISTIAN PRINCES.

You say that PRINCES may be *applied to* by much more decent Means of Information, than by a *Paragraph* inserted in a *common Newspaper*, for the *Amusement* of *Coffee-Houses*. But that *Objection* I have already *cleared up*.

Indeed, it doth not so much convey Matter of *Consideration* to PRINCES, as it *points out* a Matter of *Censure* to such *partial Examiners* as your *Worship*.

You

You say, likewise, that the PRINCE who is thus directed by a *public Advertisement* of an *Example* fit for him to *imitate*, must either *descend* to publish *minute Accounts* in *Justification* of his own *Conduct*; or if he *act* otherwise than the *Instruction* requires him to *act*, he will be reproach'd for the *free Use* of his own *Judgment*, in the *Exercise* of his own *lawful Authority*, and will be said to have *acted* contrary to an *Example* fit for all CHRISTIAN PRINCES to *imitate*.

Why now I would ask you again, if you think his MA — TY reads the *Daily Journal*, or hears it read to him every Day? If so, I agree with you; but if not, how do you think HE should be ever the *better informed* for what is there *inserted*?

And very likely DR. CODEX must know this.

You advise the DOCTOR not to *furnish matter* to the *malice* of others, against those PRINCES whom he thus proposes to *influence*.

Why, pray now, not one Man in a *Hundred* cares who is *recommended* to a B — K. For it is little or no *Advantage* to the *World* in general, as it is very well known, that they continually

nually (in *Debates of Parliament*) vote on the C——t I——st; therefore which Way can that furnish matter to the malice of any PRINCE, when the *Equality* is much alike?

You repeat this remarkable *Paragraph* again, and apply it to the present Purpose.

But we will suppose it as you say; yet may not your GREAT COUNSELLOR be byassed to recommend a MAN who is perhaps unworthy of a SEE, more likely than six or six and twenty BISHOPS passing their several *Opinions*.

Yes, certainly; so many *Heads* is much better than one. And I think it but *Justice* and *Impartiality* (as I said before), that in a *Dispute* of this Nature, they ought to pass their several *Decrees* upon him.

You say that you would not be understood to reflect at this *Distance of Time*, on the *Wisdom* or *Justice* of that EXCELLENT QUEEN, under whom this first *Instance* happen'd.

No: Because I believe if you did, you would be the only one that would think so.

For, in my humble *Opinion*, and I will submit it to any man's *Consideration*, if this generous *Action* of the QUEEN's deserves not to be chronicled

niced among the many *particular Deeds* of her *Time*.

You own, likewise, that the QUEEN heard it from no *malicious Whisperers*, or *interested Tale-bearers*; that it could not *answer* any *selfish Purpose* to represent him as one of a *bad Character*, if he really *deserved* a good one; and that the SIX BISHOPS who were referred to, and who *certified* their *ill opinion* of him; were equally *unbiassed indifferent Judges*, incapable of any *Intention* to shake off their *due Dependancy* on the *Royal Supremacy*; incapable of any *Scheme* or *Project* to turn their *HIERARCHY* into *ARISTOCRACY*; incapable of *setting on Foot* a *Cabal* to take the *Nomination* of BISHOPS to themselves, in *Prejudice* and *Dishonour* of the CROWN; incapable of any *malicious Designs* to *defame* and *stigmatize* all *men*, how *virtuous* or *deserving* soever; who would not *conform* to the *Obedience* required, and become *subservient* to the *Intrigues* carried on by such a *Spiritual Cabal*, &c.

As you *Grant* all this, why is not this a *remarkable Paragraph*, then? And why is not the QUEEN's *pious Care* to be *highly commended*, and even *chronicled*?

And likewise what *Interest* can there be in *these*, more than in *those Times*? I can't tell.
If

If you have any other *Whims* in your *Noddle*, MOST REVEREND LAWYER, I cannot *devise* the *Meaning* of it.

You say, that, should such a *Method* prevail of trying and *disqualifying* *Candidates* for *Ecclesiastical Preferments*, it must give a *dangerous Scope* to all the *Practices* that you have *enumerated*.

For my Part, I cannot *imagine* how that can be, that *six*, or *six and twenty* BISHOPS, are capable of being *byassed* more than one *great COUNSELLOR* of the KINGDOM.

For that GREAT MAN may be a LORD SIDNEY, *interested* in some *particular Case*.

Which very often happens. He that can make most INTEREST at C—T, whether *deserving* or not, is *preferred* before another, whose *Abilities* may far *exceed* him.

When, on the other Hand, it is a very rare *Case*, indeed, to find so many B — ps *interested* all alike.

You might, *ten to one*, find some *Division* among them, which would give as *great a Chance* to the *other Side*.

C

And

And from hence it is *evident*, which is the *fairest* and *exactest* *Way* of *proceeding*.

For if one *Man* hath any *Interest* in some of them, it would be a *great* *Chance* whether he had in all.

And that, also, would give a *full* *Scope* to another, who, very likely, may have full as much, if not more *Right* than the former.

But you *consider* the *Scheme* of trying all *Candidates* for *Preferments* in the *Church* with more *Indignation*, as it tends to give a *Junto* of B—PS a *Nomination* to any *BISHOPRICK*, than it might be proper to *express*, with *Regard* to that *Malice* and *Defamation* which may at any *Time* be *employed* to deprive a *particular* *Person* of the *Advancement* intended him.

To that I answer, It may be very likely that the *particular* *Person* which may at any *Time* be intended, not so much for his *Deserts*, as to serve some *sinister* *Ends*; or that the *GREAT* *MAN* may not be so well able to *gratify* him in any other *Manner*, for any *Favour*, he at any *Time* might have *received*.

You likewise affirm, that there may be a *Project* of bringing all *Promotions* in the *Church* into

into the *Hands* of a few *arbitrary Churchmen*; so that the HIGHEST COUNSELLOR of the CROWN shall not *recommend* the *Friend* whom he best *loves*, and the *Man* whom he most *approves*; without exposing such *Person* to be *deprived* of his *Character* and *Reputation* by those who may be *averse* to his *Advancement*.

As to the HIGHEST COUNSELLOR of the CROWN not having the *Privilege* of *recommending* the *Man* whom he best *loves*, and most *approves*; that *Privilege* deserves to be *disannull'd*, whenever it is found that he *abuses* it, in *preferring* his own *Creatures* before a *Man* of *Merit*.

But, on the other *Hand*, when it is found that the *Man*, whom he *prefers*, is one of an *unblemished Character*, and *unspotted Reputation*; on that *Account* it would be highly *base* and *treacherous* to pretend to *misrepresent* him.

And the *Authors* ought to be *punished* according to their *Deserts*.

But I leave that *Point* for you to *discuss*, MOST REVEREND LAWYER, as a *Man* much better *qualified* in every *Degree* than my self; and doubt not, in the least, as you are so *strenuous* in the *Promotion* of a certain *Prelate*, you would be wanting in *stirring* him up as far as

you were able, to try his *Skill* according to *Law*.

But you say, that if the PRINCE on the THRONE shall *espouse* the *innocent Party*, after such *Reverend Defamers* (as you most maliciously and scandalously call them) have *testified* their *Dislike* of him; shall be exposed to the same *Ecclesiastical Malice*, nay, shall be set forth to all his *Subjects*, by one who is the *Creature* of his *Power*, and the *Abuser* of his *Favour*, as an *Example* not fit for CHRISTIAN PRINCES to *imitate*.

Why should you go such great *Lengths* as this? What *ravenous, exorbitant B——ps* is there now a-days? What *Defamers* of the *Characters* of PRINCES? Or of CHRISTIAN GOVERNORS?

I own, indeed, that RAPIN, who was a general Defamer of the *Clergy* throughout his whole *History*, (though sometimes not without *Reason*) have given several *Instances* of the Unreasonableness of the *Clergy*, and of their *Partiality* in all *Affairs*, as well CIVIL as ECCLESIASTICAL; as likewise of their disowning the SUPREMACY of their PRINCES, and even *excommunicating* them, for little or no other *Reason* than merely to *serve* their own *ambitious Projects*.

All

All this I dare venture to *affirm*; but the Case is not so now a-days.

Therefore what you have wrote upon this *Head*, is nothing but *barely* your *Imagination*, and consequently of no *Signification* to these *present Times*.

But what Occasion is there for *citing Passages* out of ARCHBISHOP LAUD'S IMPEACHMENT? None, as I can see.

What B——P *intrudes* upon the *Places* of divers great *Officers*, or upon the *Right* of other of his M——TY's *Subjects*? Or procured to himself the *Nomination* of sundry Persons to *ecclesiastical Dignities*, *Promotions*, and *Benefices*, belonging to his M——TY, and divers of the *Nobility* and *Clergy*, and others; and who hath taken upon him the *Commendation* of *Chaplains* to the KING, by which Means he hath preferred to his M——TY's *Service*, and to other great *Promotions* in the *Church*, such as have been *popishly affected*, or otherwise *unsound* and *corrupt*, both in *Doctrines* and *Manners*.

What *Prelate*, in these Days, hath done all this? On the contrary, there is not one *popishly affected* among them all.

Therefore

Therefore all these, and such like, are Articles clearly out of the *Way*; and you had much better have left them *out* than *in*.

For they only *tend* to discover to what *Heights* your *Malice* against the *Clergy* is risen, and to expose your *ridiculous Folly*, in *Derision* to the *World*.

You likewise affirm, that if an *insolent, domineering Prelate*, should ever *pretend* to advance it as his *Right*, to nominate B——ps in the *Manner* as the L——D H——H C——R OF G——T B——N advises the *Crown* in the *Nomination* of *Judges*, if he should be arrogant enough to *affirm* that he might as properly *interfere* in supplying the *Vacancies* of WESTMINSTER-HALL, as that great *Officer* may recommend to *vacant Sees*, there can be no Difference made between such a *Behaviour*, and the Case of LAUD HIMSELF, as *described* in these *Articles of Impeachment* before us.

Was ever any Thing in the *World* so *stupid*, so *ignorant*, and so *malicious*?

Come, come, MOST REVEREND LAWYER, try and digest a little of your own *Advice*; let me warn you as a *Friend*; take a little *Breath*, lest your *Passions ascend* to such a *Height* that they

they *choak* you, before you can well *digest* them.

Consider with your *self*, that you may be out of the Way *sometimes*, and allow you are so now. Think not so hard of EPISCOPACY.

Why may not B——ps have a Right to *nominate* B——ps, as well as the L——D H——H C——R OF G——T B——N have a Right of *nominating Judges*? I think it is a *parallel Case*.

But it may be *objected*, indeed, that he may better *inform* himself, who is best *qualified* for the *Place* than any other.

Very true. And cannot B——ps, likewise, be better JUDGES in ECCLESIASTICAL MATTERS than L——D C——RS, or any *Man* belonging to the *Law*? Yes, certainly.

Then be not so *stupid*, as to make a *Comparison* between LAUD and any of these *present* B——ps.

Because you know that *Comparisons* are *odious*, and you can't *answer* making them.

Therefore I hope to hear no more of that, as the IMPEACHMENT *relates* nothing to these *present*

sent Times. You say that the *Clergy* of this *Kingdom* have sworn to the ROYAL SUPREMACY, and hold all their *Powers, Emoluments, and Ecclesiastical Offices*, by the Gift of the *Civil Government*. Very true.

And pray does not the L—D H—H C—R, and all the *twelve J—s*, as well as all the other *Officers* belonging to the *Law*, swear to the ROYAL SUPREMACY, and hold all their *Power, &c.* by the Gift of the *Civil Government* likewise. Can you deny it?

But although the *Order* of B—ps arose at first from the *Institution* of *temporal Laws*, (which was a *many hundred Years* ago) yet that is no *manner* of *Reason* that its *Vacancies* should be *supplied* by *temporal Officers*.

For what *Business* have *temporal Officers* to *intermeddle* with *spiritual Affairs*?

I wonder you don't want to turn all the B—ps out of the *Spiritual Courts*; so that they shall have no *manner* of *Account* given them for what is there *transacted*.

And if they should then *offer* to make a *Stir*, in order to right *themselves*, they would presently be *branded* with the *infamous Characters* of ARCHBISHOP LAUDS, and CARDINAL WOLSEYS.

WOLSEYS. I *suppose* that will be your next *Fling*.

But for GOD'S SAKE, MOST REVEREND LAWYER, let me *argue* a little with you upon this *Head*.

How would you like that any of the B—ps should offer to *intermeddle* with the *Nomination* of *Judges*, or any of the *Officers* belonging to the several *Courts* in WESTMINSTER-HALL, and should make *Interest* to the K— for such Persons to be *preferred* to those *Places* which might then be *vacant*, in *Opposition* to the L—D C—R, and all the *twelve* J—s? Could you *relish* this, do you think?

No ; I believe not.

I should then (and indeed justly) hear you *rail beyond Measure*, call it *arbitrary* and *tyrannical Proceedings*, and compare them to second LAUDS and WOLSEYS, if not worse.

You would then be for *laying hold of*, and *impeaching* all the ECCLESIASTICS in the KINGDOM, if it lay in your *Power*.

Then why should not you do as you *desire* to be done unto?

D

Consider

Consider well with *your self*, I believe you would *think it* a very *hard Case* if any GREAT MAN in the *Kingdom* should take upon him to *recommend to vacant Offices*, in any of the *Courts of Justice*, and not *allow* you, or any of your *Profession*, (as *best Judges* in that *Case*) so much as one *Word* in Favour of a *Man of Merit*.

I could *enlarge* very much upon this *Head of Discourse*, but I *chuse at present* to let it *drop*. If you should think *fit* at another *Opportunity* to open this *Scene* again, I can then no longer contain *my self*, but must, in *Vindication* of these RIGHT REVEREND DIVINES, be obliged to *defend* their *Right* again, with all the *Force* imaginable, from all the *false Imputations* which you most *maliciously* and *scandalously* have thrown upon them, to endeavour, I say, if I can, to *quell* your *seditious Way* of *writing*, before it grows to too great a *Height*.

You say that it is the GREAT SEAL *alone* that hath any *Virtue* or *Effect* in the *Ordination* of B——ps; all other *Proceedings* are *Matters of Form*, &c. Very well: And is it not the same *Thing* in the *Nomination* of JUDGES? Therefore that *Argument* signifies nothing.

The CHANCELLOR (as you say) by his *Office* gives *Life* to the *Nomination* of B——ps
Digni-

Dignitaries, and *Churchmen* preferred to the CROWN ; but you should have added, so far as the K——'s ROYAL COMMAND lies upon him.

It is his *Right*, and it is his *Duty* to advise the CROWN.

Well, and suppose it is? Is it not likewise the B——P OF L——N's *Right* and *Duty*, likewise? For certain it is. And, for *Impartiality* Sake, I may *add*, that BOTH ought to give *sufficient* and *substantial Reasons* why they *recommend* the *Person*, with a *just* and *true Character* of him.

But, however, I never heard that B——PS were *restrain'd* from *advising* the CROWN in these *Matters*, before. I always thought it an *indispensible Duty* incumbent on them ; and upon that *Account* should think it as a *high Affront*, as well as a *great Neglect* offered to his M——TY, in case they did not *perform* it.

And I shall *think* so still, notwithstanding your *vain Efforts* to the *contrary*.

But were it as you say, that *Churchmen* have no *Right* of *interfering* in the *Nomination* of B——PS, yet it is most *evident*, from the *Laws* of *Liberty*, and *apparent* from *Reason*, that the

Prelate should speak and act according to his Conscience.

For otherwise how can he afterwards *pretend* to perform the *Ceremony of Consecration* in a *right Manner*?

And you know that the *PEOPLE OF ENGLAND* are a *free People*, and will, in *Spite* of your *Teeth*, *act* according as their own *Reason* and *Judgment directs*.

And as it is most *undoubtedly true*, that none are so fit as *Lawyers* to recommend those who are *best skilled* in the *Science* of the *Laws*; so by the same *Rule* is it most *undoubtedly evident*, on the other *Hand*, that none are so fit as *B——ps* to *prefer* the ablest to *B——ks*.

And it cannot by any *Means hurt* or *endanger* the *Publick*, that they recommend one another: For as the *Case stands* in the *Law*, so *stands* it, likewise, in the *Church*.

But I wonder at your *Ignorance* and *Stupidity* in affirming that the *due Discharge* of the *Trust repos'd* in *B——ps* depends more on their *Honesty* and *Moderation*, than on their *Learning* or *School-sufficiency*.

That

That is a *barefac'd Assertion*, and clearly out of the *Way* ; and it is most *evidently known* that the *one* ought to be as much requir'd as the *other*

In the next *Paragraph* you quote LORD CLARENDON'S Words: *That the Justice of the Kingdom will at some Time or other be too hard for the strongest Opposers and Oppressors of it.*

But I believe, upon *strict Search*, it may be found, that the *Exorbitancy* of the *Law* is the *strongest Oppressor* of the *People* of this *Nation*, considering the several *Quirks* and *Quibbles* therein so numerously contain'd ; it is almost *morally impossible* even for the very *Lawyers* themselves sometimes to *determine* on which Side the *Right* of the Cause depends.

So that a *Man*, now-a-days, had much better of the two sit down *contented* with his *first Loss*, and lose his *Right*, rather than in endeavouring to get it, *involve* himself in *ten Times* more *Trouble* with the *Extravagancies* which always *attend* it.

But, however, as this is a *Digression* from the *Point* now in *Debate*, I will at present let it *drop*, and return to my former *Head* of *Discourse*.

You

You say that whenever an *assuming Prelate*, whose *selfish* and *arbitrary Views* are as evident as his *Malice* and *Cruelty* against all those who *oppose* them, shall lay claim to the *Nomination* of *Persons* to ECCLESIASTICAL PROMOTIONS, DIGNITIES, and BENEFICES, in the *Disposition* of the CROWN, &c. he will then make *Divisions* in the *People*, and use all his *Interest* to influence the *public Councils*, and even *parliamentary Elections*.

I would ask you, Sir, who is most *guilty* of influencing *public Councils*, and *parliamentary Elections*? Not B — ps, I am certain; you can't with *Justice* lay that to their *Charge*.

But I believe your GREAT C — RS of the CROWN; it is those *Great Men* that continually influence *public Councils*, and P — — ry *Elections*.

Are not the Mi — — ial *Writers* daily setting forth their PATRONS MERITS in *seditions Pamphlets*, exciting the *People* to believe every *false Charge* which they most *maliciously* and *scandalously* throw upon those *worthy NOBLEMEN* of the *contrary Interest*?

These are plain *Points*, not to be *denied*.

And

And doth not a *certain GREAT MAN influence* all he can in *P—ry Elections*? Do we not daily see it? And can it with *Justice* be denied?

But it seems you are afraid that if the *EC-CLESIASTICAL PREFERMENTS* come not *immediately* from the *CROWN it self*, that they should *forget* from whom, and upon what *Account* they received them: And so consequently in *Matters of Importance*, wherein all their *Interests* are required, they might *act* according to their own *Consciences*, without, *at the same Time*, considering from whence their *Dependance* came. And they might perhaps *forget* rather the *sooner*, upon *Account* of any *PLACE* for *Life*.

But your Words are these: *That he will never be seen in the C—t, nor appear in the Service of his Prince*; which I think is much the same. You are only a little obliged to me for *opening the Sense* of these *Words* a little *plainer* for you, lest you should not be so well *understood*.

You take Notice, likewise, of a *Letter* wrote in the Year 1722. as you say, by *DR. G—N*, then *L— B— OF L— LN*.

That

That he should then *write* in his *Letter* that it had been his M—Y's *continual* and *prudent Rule* to consult or be *directed* by his B—PS, in the Disposal of *Preferments* of every *Rank* in the *Church*; but that you seem not to object against. It is the next Paragraph which *disturbs* you exceedingly; which is, that the REVEREND WRITER should say in his *Letter of Advice* to the *Clergy*, "What can shew a greater Trust reposed in his B—ps than to share, as it were, his Royal Prerogative with them, and make himself but a kind of Executor of their Pleasure?" That is not in Reality, but as if he had said that his M—TY had reposed a great deal of *Confidence* in them, and did as much as in HIM lay, *Retaining still the supreme Power in his Hands*, to make them as *easy* as HE could, and to endeavour to *gain* their good *Esteem* of HIM. And this *Reverend Writer* was the more *urgent* to them upon that *Occasion*, to excite them to make a *good Use* of the Favour his M—TY had *bestowed* upon them, and not to abuse it with their *Murmurings* and *Repinings*, when they had no manner of *Occasion*, and were under the *Government* of so *excellent* and *good* a *Prince*.

But instead of that, you *misrepresent* his good *Intent* and *Meaning*, and think, or at least

least would fain persuade all Men to think so, that his M—TY reposed too great a Confidence in his B—PS, more perhaps than some GREAT PERSONS might care for, which makes them always jealous whenever any Ecclesiastical Preferments is to be dispos'd of, lest they should be consulted with.

And it plainly shews by *Pamphlets* daily published, what some GREAT PERSONS would be at.

I could mention several, but at *present* will content my self with barely naming *three*.

The one is a LINCOLN'S SERMON with the SUPPLEMENT published *last Year*, and said to be *preach'd* on the 30th of JANUARY before the Society of LINCOLN'S-INN.

Wherein the *Characters* of the *Clergy* are most basely *represented* and set abroad in such a *Light* that I am quite *ashamed of*: And if Things of this *Nature* are suffered to be *published* much longer, I doubt not but that *Religion* will be *ridiculed* and set aside, merely by the *Folly* of those *seditious Writers*; who when first of all aiming only at scandalizing the *Clergy* falsely, on purpose to serve some *sinister Ends*, they at the same Time *strike* at the main

E Root

Root of our Religion, so, of Consequence, that of Course must fall.

In this Pamphlet not only the *Clergy* are vilely and unjustly abused, but likewise *Religion* is made the *May-Game* of his Discourse.

And he most imprudently affirms, that a *Layman* is capable of performing all the *Rights* and *Ceremonies* which alone properly belong to the *Clergy of our Christian Church*, as well, and in as good a Manner, and that it would be as much accepted of God, as if it had been by the *Bishop* himself, or any of the *Clergy*.

An Assertion which is as *absurd* as *scandalous* in it self.

And this Method, if *encouraged*, is the Way for all the *Clergy* to be turn'd out of the *Church*, and for the *Laity* to pretend to an *Authority* to preach and *act* for themselves, just as, when, and how, they themselves shall think *proper*.

But if such a Thing should ever be *suffer'd*, that the *Laity* should thus concern themselves in *Ecclesiastical Matters*, and by that Means take away the *ancient Rights* of our *established Church*. From that Time Farewel Religion.

For

For when every Man shall be allowed to do just as he pleases, in this Affair before us; *Religion* would be never minded, and of *Consequence quite forgot*, never more to be remembered.

But *God forbid* that *Time* should ever come.

A Man might then say, O TEMPORA! O MORES! with a Witness.

The next is, *Remarks on a Letter published in the GENTLEMAN'S MAGAZINE of February last*. And the last is, *the FREE-CHURCHMAN, to be continued occasionally*. Both which *Pamphlets*, as they relate only to this *Affair*, I think it not proper at present to take Notice of: All which *falsly* affirm, that DR. CODEX has no manner of *Right* to advise the K— at all, upon any *Account*, or to *intermeddle* with this *Affair*.

But I believe if they had considered him properly as a PRIVY COUNSELLOR, it would have saved them the *Trouble* of pretending to the contrary: For all Men hold that PRIVY COUNSELLORS have a *Right* to advise the CROWN, if they have upon no other *Foundation*.

But you take it as a very *heinous Crime*, that the K—— should *consult*, or be *directed* by his B——ps.

To that I answer, if his M——y of his own *Wisdom* and *Judgment* thought them most proper to *advise with* in the Disposal of *Ecclesiastical Promotions*, and you your self most *ingenuously* confess, that the *Right* of the L—— C——R extends no farther than to the Disposal of *small Livings* rated in the K——'s *Books* under 20 *l. per Annum*. If so, your own *Words* plead against you ; and it may very well be said, that as the K—— hath heretofore *consulted* with his B——ps, as to the Disposal of larger *Livings*, that they have full as much *Right* to advise the CROWN in these *Matters*, as the L—— C——R himself.

And that the *Right* of the CROWN can be no more *infringed upon*, by his M——'s advising with B——ps, than C——rs.

Nay, of the *two*, it shewed his M——y reposed greater *Trust* and *Confidence* in his B——ps than in his C——rs, as he *advise'd* with the former only in *Matters* of the *greatest Moment* and *Concern*.

And

And therefore if his *barely* mentioning that the K — shared, as it were, his ROYAL PREROGATIVE with them, and made himself but an EXECUTOR of their *Pleasure*; if those had been insolent, wicked, and traiterous Words, as you affirm them to be; I doubt not but some of your Kidney, *who are so sadly inveterated against this good Man*, would have been very glad to have catch'd hold of any *Opportunity* to have *impeach'd* him.

You conclude with reaping up a *great many Stories* of the *Ambitiousness* of some *Prelates*, and the *Wickedness* of others, and would fain allude them to this *worthy Prelate* you direct your *Epistle* to.

And, likewise, quote several *Paragraphs* out of a *Pamphlet* printed in the Year 1722. wrote, as you say, by D — R. G — N; and by that, likewise, you would *endeavour* to condemn him.

But it is very well known that the *worthy Prelate* whom you so much *defame*, can never be *charged* with any Thing contained in that *Letter* to the *Clergy*; but, on the contrary, that he hath *lived* up to what is there *inserted*, and is most *zealously affected* to his present M — TY upon the *Throne*, as well as *heartily interested* in our present happy *Constitution*; and I am certain
none

none can better love his SOVEREIGN than he does. For every Body that is well *acquainted* with him, *know*, and will *defend* it, that he is an *upright Man*, of the most *honest* and *chastest* Principles, one of an *unblemished Character*, and that nothing can be justly *charged* on him that he need be *ashamed* of.

And although you represent him as a *proud*, *assuming*, *domineering* Prelate, and brand him with several other Names, too many for me again to *repeat*, and compare him to ARCHBISHOP LAUD, one of the most *rapacious Prelates* that ever any Age *afforded*.

Yet your *Maliciousness* towards him cannot be too much taken Notice of.

Do you not endeavour, as much as in you lies, to draw the *Displeasure* of his Prince upon him, if you cou'd?

But he *knows*, and has too well *experienced* his *Fidelity* towards him.

And although I must *confess* that we have very *able Counsellors* belonging to the CROWN, yet they may be *misinformed* of the *Character* of this REVEREND DOCTOR now in *Dispute*. But, upon the whole, I *believe*, if it could be well *proved*, to their *Satisfaction*, that this *Divine*,
upon

upon whose *Account* the Subject of our *Discourse* has been ; if it could, I say, be *well proved* that the *Divine* was, as he is represented to be, by a *certain Clergyman of good Repute*, a *DEIST* in his *Opinion*, which is little or no *Religion* at all, and that he hath in *Conversation* thrown out many scandalous *Expressions* ridiculing the *HOLY SCRIPTURES* ; I am of *Opinion*, that the K—, the L— C—R, nor any of the *GREAT COUNSELLORS* of the *CROWN*, would care to *prefer* him. For it is most certain, such a one *deserves* not a B ——— K. And it would likewise be an *infamous Scandal* to our *CHURCH*, and our *Worthy RIGHT REVEREND PASTOR* could no ways be *blamed* for refusing him.

But, on the contrary, if it can't be *prov'd* that he hath neither *said* nor *done* all this, and that he neither *wrote Lampoons* on the *HOLY WRIT*, nor said any unseemly *Words* reflecting thereupon ; I believe our *WORTHY PRELATE*, if he could be thoroughly *convinced* of this, would not be against his *Preferment*, no more than any other *Person*.

Therefore, Sir, I have given you my *Opinion* in this *Case* ; you see I have not *pretended* to infringe upon the *RIGHT* of any *GREAT MAN*, but have only *mentioned* plain *Matters of Fact* in *Vindication* of this *WORTHY PRELATE* ;

(32)

PRELATE; who, although he now sides with the Divine against this DOCTOR's *Preferment*, yet, before these Things were laid to his *Charge*, he was not *actually* against him.

Which plainly shews he hath no other *Views* than the Good of the CHURCH OF ENGLAND purely at Heart.

I am,

S I R,

Westminster, April
5, 1734.

Yours, &c.

